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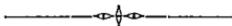
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render the original, in the first case by an ordinary term, and in the second by a servile literal translation. I have done this on the strength of two passages quoted in Thayer's "Grimm's Lexicon," one from Josephus, Ant. iv. 6, 7: "These things they said, swearing oaths, and making God guarantor (*μεσίτην*) of what they were promising," and the other from Philo, de Spec. legg. II. 7: An unseen God undoubtedly acts as guarantor or surety (*μεσίτης*) to an unseen matter."

But be that as it may, I hope I have demonstrated that God actually did give Abraham the security "of two immutable things, in which it was impossible that God should lie," first, that of a covenant made or ratified by sacrifice, and, second, that of an oath solemnly sworn by Himself, and that the writer of the Epistle to the Hebrews mentions expressly only the second of these two things, expecting his readers to be well versed in the history of Abraham, and to bear the first of them in mind, without needing to be specially reminded of it.

A. W. WRATISLAW.



ART. III.—FRENCH TRANSLATIONS OF THE BIBLE.

FINALITY in translation is not to be attained—at least, in this generation. Of the great European languages, not one has settled the form in which the inspired text of the Hebrew and Greek is to be placed before the unlearned. English is still on the anvil. I received lately a prospectus of a proposed translation in the vulgar tongue, such as people ordinarily speak, and newspapers write. In Germany Luther's translation is undergoing revision. In Holland, Italy, Spain, and Portugal new translations are in progress. Considering how much hidden meaning is extracted from the original, which is not patent on the surface, it may probably end in a plurality of translations obtaining a currency, which, from one point of view, though not every point of view, is to be regretted. Other causes are at work. An edition of the English New Testament is threatened with distinct utterance on the Baptist question, and the words "John the Dipper" and "total immersion" will take the place of "Baptist" and "Baptism." In the French versions we have the startling variation in the rendering of the word "priest" in the New Testament as applied to the officers of the Christian Church—"sacrificateur" in one case and "prêtre" in the other. This brings me back to the direct subject of my essay.

The French language is spoken in the greater part of France,

in Belgium, in Switzerland, in a certain portion of Italy; in the Channel Islands, the Island of Mauritius, and a portion of Canada in the British Empire; in Louisiana of the United States, and in the French colonies in Asia, Africa, America, and Oceania, as part of their colonial system is to introduce the French language into schools.

As early as the twelfth century A.D. attempts were made in France to translate the Scriptures into the vernacular, and publish books of Scripture History. About 1530 A.D. a version of the entire Scriptures was published at Antwerp by Jacobus Faber, Stapulensis; this went through editions and reprints, and held its own. Other independent translations were made in Switzerland and France; but two superseded all the rest, and are used to this day. De Sacy and other Port Royalists made a new version of the New Testament from the Vulgate, and it was printed by the Elzevirs at Amsterdam, 1667 A.D. Being thrown into prison by the Jesuits, he translated the Old Testament in prison, and finished his work on the eve of his liberation, 1668 A.D. This was considered the most perfect version in the French language. In 1724 Ostervald revised the translation made at Geneva in 1588; he was a Lutheran pastor. One or other, or both, of these last two, revised over and over again, are now circulated by the Society for Promoting Christian Knowledge, and the British and Foreign Bible Society. De Sacy's version is preferred by Roman Catholics, and, I regret to say, is still circulated with a recommendatory Imprimatur of a French Archbishop, which, considering that the feeling of the Romish Church has been greatly altered on the subject, and that the version has been somewhat modified, is to be regretted. The Word of God requires no recommendation from priest or king, Church or Parliament. They exist through it; it will continue to exist long after they have passed away.

Neither of the versions in use gave entire satisfaction; far from it. Some objected to the version of De Sacy because it was from the Vulgate, and inaccurately called a Roman Catholic translation; others objected to Ostervald because of the inferiority of its style. It is noteworthy that in the first verse of St. John's Gospel De Sacy uses the word "Verbe" for *Λογος*, and Ostervald "Parole." This may be deemed a fair indication of the spirit of the two translations.

In 1873 Dr. Louis Segond published his entirely new translation of the whole Bible from Hebrew and Greek at Lausanne, in Switzerland. In the preface he gives in detail his reasons and his principles. The chief reason was, that the Geneva translation, which was the household treasure of the Swiss Churches, was not from the original texts, but from the Vulgate; that it had been repeatedly revised, but was still far from per-

fect; in fact, the same reason led him to make an entirely new translation, which had led Jerome centuries earlier to make his celebrated translation, known as the Vulgate. His principles of translation were exactness, clearness, and accuracy, with a good literary style and religious turn of expression. If his translation upset any preconceived dogma, he could not help it; *so much the worse for the dogma*. A correct translation rests on a philological, not a theological, basis. The division into chapters and verses is dispensed with; the figures indicative of both appear in the margin to facilitate reference. The notes are philological; the poetic writings are printed in a manner totally distinct from the prose, upon a principle carefully explained by the translator. The result is a translation of a most fascinating character, and which has met with a most favourable reception. As long as Dr. Segond lived, he allowed no changes to be made, but since his death this has become possible. As it has never been authoritatively accepted by any Protestant Church, the British and Foreign Bible Society have been unable to place it on their lists; and another and more formidable reason for not adopting it is the startling novelty of some of its translations. Take, for instance, Isaiah vii. 14. "A virgin shall conceive," etc., is rendered, "*Voici la jeune femme deviendra enceinte*," etc. No doubt the word used in this passage in the Hebrew original is not the regular word for a "virgin" used elsewhere, and is susceptible of the translation made by Segond; but the Septuagint, written 150 years before Christ, has fixed for ever the interpretation adopted by the Jews: *ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται*. Such a translation cannot be accepted until it has been carefully revised, and purged of such novelties, shaking the very foundation of our faith, and running counter to long and deeply-cherished opinions.

Thus the translations available in French-speaking countries were three: De Sacy, Ostervald, and Segond. A version by Martin, a predecessor of Ostervald, is still on the list, but is of no practical value.

To the surprise of the religious world, a new translation appeared in 1877, and in July, 1884, in the issue of the *Missions Catholiques*, the Roman Catholic weekly published at Lyons, appeared the following, headed "La Sainte Bible":

Traduction nouvelle avec notes, approuvée par la commission d'examen nommée par le Souverain Pontife, par M. l'abbé Glaire, ancien Doyen de la Faculté de théologie.—4 volumes in-18 brochés: 10 fr.

Il manquait aux familles catholiques une Bible *sûre et autorisée*. M. l'abbé Glaire, en publiant cette traduction à laquelle il s'était préparé par plus de quarante années d'une étude continue des langues et de la science biblique, a largement comblé cette lacune.

Ajoutons qu'à la demande signée de cinquante-cinq évêques, le Souverain Pontife a daigné nommer une commission d'examen qui accordé à

cette nouvelle version sa haute approbation. D'un format *portatif* et élégant, ornée de jolies gravures sur acier, cette Bible sera un des cadeaux les mieux appropriés aux personnes chrétiennes.

I sent for a copy, and reviewed it as follows in the monthly periodical of the British and Foreign Bible Society :

In a late number of the *Missions Catholiques*, the weekly organ of French Roman Catholic Missions, appeared a notice strongly recommending the faithful to supply themselves with a copy of the French translation of the whole Bible, lately made by l'Abbé J. B. Glaire, and published under the special sanction of the French Episcopate, and the written authorization of Pope Pius IX.

On July 5th, 1870, the assembled Bishops of France addressed the Pope to this effect :

"Profoundly afflicted to see the Protestants supplying Catholic families with Bibles to an alarming extent, and exerting in this way a great influence by lowering in their eyes our holy dogmas, and attracting children to their schools, the assembled Bishops, desirous of arresting so great an evil, petition your Holiness to examine the French translation of the Old Testament, made by l'Abbé Glaire, and give it your imprimatur.

"One cannot doubt, that this will be a powerful means of arresting the progress of the evil, experience having already proved, that the publication of the New Testament by the same author, and previously authorized by your Holiness, has produced most salutary fruits.

"It is incontestable, that nothing in the present time can prevent the reading of the entire Bible in the world. Is it not, then, a great advantage to substitute a faithful and authorized version to translations which are incorrect, and which have no ecclesiastical approbation ?

"In short, a French Bible, authorized by the Pope, will deprive the Protestants of all pretext for accusing *unjustly* the Catholic Church of cutting off the faithful from the Word of God."

The Pope, on January 22nd, 1873, after an interval of two and a half years, authorized the proposal on these conditions :

- I. The version is to be an exact translation of the Latin Vulgate.
- II. Nothing in it is to be contrary to faith or morals.
- III. The notes are to be taken from the Fathers of the Church, or from learned Catholics, under the decree of the Congregation of the Index.
- IV. The license now given to the French Bishops is not to be deemed as a formal and solemn approbation of the French translation.

The Cardinal Archbishop of Bordeaux declared, on March 4th, 1873 : "That the translation made by M. Glaire was a correct rendering of the Latin Vulgate, and that he and the Bishops were convinced, that it would be of great use to the faithful, and that it would with advantage replace all translations previously existing, for the correctness of which there was not the same guarantee." The Archbishop of Paris expressed similar opinions. The Archbishop of Bruges added the following remarks : "That the Latin text was interpreted when required by the original text (Hebrew), and accompanied by explicatory notes, as required by the Council of Trent. He considered this new version more faithful than most of the French versions, and satisfying the requirement, long felt in France, of a sure and authorized translation, which can be put without danger into the hands of the faithful."

The translator modestly tells us, that he had prepared himself for the duty by forty years' study, and that he approached the difficult task with great diffidence. He had wished to make use of the translation of Sacy,

but found that Sacy was a paraphraser rather than a translator. He could have nothing to say to the translation of Genoude, which did not adhere to the Latin Vulgate, but abandoned it *occasionally for the Hebrew and Greek.*

He had tried to make use of the translations of Bishop Bossuet, but found that, with all his prodigious erudition, Bossuet was ignorant of Hebrew, which he (the translator) *deemed indispensable for Scripture exegesis!*

He had rendered, where possible, word for word, with a view to preserve the admirable simplicity of the Bible, to imitate the example of St. Jerome, who made his version a literal one, and so evidence his respect for the Word of God. He wished his translation to preserve all the linguistic peculiarities of the Hebrew and Greek.

All the remarks of the translator indicate patient research and humility. He quotes, perhaps unnecessarily, a number of opinions of competent critics and Protestant divines, in favour of the excellence of the Latin Vulgate. There is no question of the extreme value of that venerable translation, which clearly points to the existence of Hebrew texts, which were available to St. Jerome, but have since perished.

It was the Latin Vulgate, that converted Luther and Melancthon; and if M. Glaire's is a faithful literal version of the Vulgate, the Holy Spirit will use it for new conquests. All that Protestants ask is, that the Bible should have free course in the language understood by the people; and the great charge against the Church of Rome is, that it would not allow this, and against the ignorant priesthood of countries in a lower state of civilization than France, that they destroyed the Bible when it came into their hands and called it "*a cursed book.*" It will be observed that the Romish Church do not permit a Bible to be published in any vernacular without notes, and these notes are to be quotations from the works of Church authorities. Thus the whole Bible, translated from the Latin Vulgate, has become accessible to every Frenchman who can afford ten francs. It is the conscientious work of a learned ecclesiastic, who fortified himself in his translations by reference to the Hebrew and Greek.

But a greater surprise was in store. In 1886, at Paris, was published a book with the title: "*Les Saintes Évangiles, traduction nouvelle par Henri Lasserre, publiée avec l'Imprimatur de l'Archevêche de Paris.*"

In the "*Monthly Reporter of the British and Foreign Bible Society*" of April, 1887, appeared the following remark:

Its interest to the friends of the Bible Society lies in this, that it chronicles another effort on the part of members of the Roman Catholic body to supply themselves with the documents of the faith in the vernacular, with which efforts the Society has always sympathized; and, moreover, by the quotation of the exact words of the Paris correspondent, it gives to Protestants an interesting view of current French Roman Catholic opinion in the circles in which the mere *littérateur* moves. It is a strange thing to observe, that the Bible, and all that concerns the history of the Bible, though lying in the main road of human progress, is every now and then "*discovered*" by some Frenchman or Italian, as if it were a new thing, and announced to the world with much flourish, as if Diodati, and Martini, and Olivétan, and Ostervald, and Valera, and Scio had never lived at all.

The book had then passed through nine editions, but a strange romance was destined to surround this version.

It is dedicated to "Notre Dame de Lourdes," described as the "Reine du Ciel," and the healer of the translator's blindness. The same author, who undertook with success the translation of the Four Gospels, had already written the history of the Greatest Lie of the Century, the Imposture at Lourdes, which I have lately visited, and an account of the visions seen by the poor peasant girl Bernadette, to whom the Virgin is said to have appeared. It must be recollected that this new cultus is not of the Virgin Mother with her Holy Child in her arms, which originated as an assertion of the great truth of the congenital Divinity of our Lord, but it is the worship of a beautiful young woman, as she appeared before the Holy Ghost overshadowed her; in fact, the reappearance in Christian form of the old worship of Lucina, and other female divinities of the Latin races in pre-Christian times.

The translation is preceded by a long preface, with the dates 1872-1886 attached to it. On the title-page is the notice: "Publiée avec l'Imprimatur de l'Archevêché de Paris." The names of publishers at Paris, Brussels, and Geneva are attached to it, and the following notice of it appeared in a Roman Catholic journal under date December 4, 1886, explaining its objects, methods, and peculiar features:

This translation of the Gospels, which contains the germs of a religious revolution, has been made after a new method. All the French versions that we have are a copy (*décalque*) of the Latin, Latin Frenchified, Latin words translated into French words, but by no means participating in the genius of the French language. So that the translations make the Scriptures illegible and often incomprehensible.

The great mass of the faithful do not know Latin, and can only read the Gospels in the French translation. As M. Lasserre says in his preface, "Most of the faithful only know of the Divine Book fragments reproduced in the Parroissien (Prayer-book), without logical or chronological order, in the Mass for festivals and Sundays; we believe we do not exaggerate," he adds, "in stating that there are not perhaps on an average three Catholics (*fidèles*) in each parish, who have got beyond that vague notion, and who even once in their whole lives have endeavoured to follow and study in its harmonious whole, and in the quadruple form given it by the Evangelists, the complete history of the Man-God. What an astonishing and painful contrast! while continuing to be the most illustrious book in the whole world, the Gospel has become an ignored book."

One can indeed say that the French are not acquainted with the Gospel; it is for them a dead book, of which they have read a few fragments, which they did not understand or which they found wearisome. So that their religious instruction and their religious education are second-hand, and their religious feelings are not drawn from the fountain source. Hence that deformation of religion of which the bishops have often complained, without being able to remedy it, because the number of those who are not content with the coal-heaver's faith, and who like to discuss religious questions, is becoming greater and greater, and they are completely ignorant of the Gospel.

Now, without paraphrasing the text, but without translating it

servilely, by translating it so that the genius of the French language shall take the place of the genius of the Latin language, instead of being in that chopped, hopping, rebus-like style which characterizes all existing translations, M. Lasserre has made of the Gospel a book, which anyone can read readily, understand and admire.

The distribution of the Gospel into chapters dates from the thirteenth century, and was the work of Cardinal Hugues de St. Victor; and the division into verses was only introduced in the sixteenth century by the celebrated Parisian printer, R. Estienne (Robert Stephen).

"By transferring to the translations in the vulgar tongue," says M. Lasserre in his preface, "these divisions of the printer Estienne; by introducing into the discourses of the Saviour and into the narrative of the Evangelists these perpetual and brutal choppings (*hachures*), which disturb the mind as well as the eye, by imposing on the mind without necessity or benefit, this march constantly arrested and resumed, this abrupt and jerky gait;—the intrinsic charm, the profound and peaceful charm of the Book of Life has been more and more destroyed, in order to facilitate the labour of the learned, of exegetists and preachers, for whom these translations into the vulgar tongue were not made."

M. Lasserre has, therefore, returned to the old and primitive arrangement. His Gospels have the appearance of an ordinary book to be read in the same manner, save that the Gospels are the most beautiful book in the whole world, and can be read from one end to the other without fatigue or difficulty.

I have just made the trial, M. Lasserre having himself brought me his book, and I can certify that I experienced great literary pleasure, besides the religious pleasure I derived from it. I did not fancy that the Gospel, thus deprived of the savour Latin and Greek gave it, could be read with so much pleasure and so much ease, just as I could not have imagined M. Lasserre as a former artillery colonel, for it was the first time I saw him.

Now if the public take to reading this book—and I should be much astonished if it were not tempted to do so, it will see religion under quite a new light; it will be able to argue with some personal and direct knowledge of the subject, and a movement may arise which will end in a religious renovation.

This idea of making of the Gospel a book in the vulgar tongue, but readable and comprehensible, attractive and interesting, which a man of the world, or a beginner, a woman of fashion or a servant, may read, understand, enjoy and love without the help of anyone, merely through the clearness and charm of the translation, is really an original idea.

Such a book can certainly present disadvantages; among others, that of introducing free inquiry with the aid of authentic documents; but free inquiry with the aid of authentic documents is better than free inquiry at haphazard, like that of our days. But it will have the great advantage of teaching again religion to the French, of interesting them by giving them direct knowledge of it, and of bringing back the faithful to a participation in the things of the Church.

Such must have been Mgr. Richard's opinion, he who is prudence itself, when he gave his *imprimatur* to a book which, if only a faithful translation of the Gospel, is none the less a book of great boldness, seeing it is destined to charm, to instruct, to attach, to associate the people to religion and to the Church, and that though being the Gospel, the pure Gospel, it is nevertheless quite a new and unknown Gospel, a real revelation and revolution.—From the Paris Correspondent of the *Journal de Bruxelles*, December 4, 1886.

It is, indeed, a beautiful translation, and is so printed that it reads like a novel. The notes are reasonable in extent and expression. Of course the text is taken from the Vulgate; the Council of Trent has made that a necessity for the Church of Rome. The price was four francs, and the circulation remarkable. Moreover, the Pope Leo XIII., in an Italian letter, printed with a French translation in the volume through the Secretary of State, Cardinal Jacobini, on December 4th, 1886, acknowledged receipt of the copies of the translation sent by the authors from time to time, applauded the object which the translator had in view, sent his apostolic blessing and his hope that these objects, which he states in his preface, may be attained.

Had the translator invoked the aid of the Holy Spirit, or dedicated his work to the glory of the Holy Trinity, he might have attained a blessing; but none reached him, for it was dedicated, in a blind and servile manner, to the holy and humble-minded Mother of our Lord, the most blessed among women, concerning whom there is no mention in the Gospels that she was the Queen of Heaven, that she had power to work miracles, or extend grace and favour to those, who, forgetting the second commandment, worshipped her image. Thus being from its first page entangled in the maze of a falsehood, the book and the author have fallen into trouble, and the eyes of those, whose faith is based on the Bible alone, have been opened to certain peculiarities of the Romish Church.

And, as was to be expected in "a one-man" translation, there were manifest errors. I quote one (Matt. vi. 12):

Forgive us our debts, as we forgive our debtors. And lead us not into temptation.

Under what possible view can the original Greek of these words be rendered?

Faites-nous remise de nos dettes, comme nous mêmes nous faisons remise à ceux qui doivent . . . *Toutefois ne nous mettez pas à l'épreuve.*

This means, without doubt: "I wish to be forgiven and be generous; all the same, do not put me to the test, for I know myself and my own frailty." This is a distortion of the Word of God, and justly condemned by Roman Catholics.

By a decree of the Sacred Congregation, dated December 19th, 1887, a little more than one year after the imprimatur of the Archbishop of Paris, dated November 11th, 1886, Lasserre's translation was placed on the Index of forbidden books, denounced as a book of degraded doctrine, the circulation of which is forbidden under spiritual penalties. And Lasserre, being in connection with the Romish Church, withdrew it from circula-

tion, after it had passed twenty-five editions, and been approved of by a large number of Bishops, and some of the most important members of the secular press.

But the withdrawal of the book did not leave matters in the same position as that which they occupied before its publication. This was forcibly put by a writer in the *Contemporary Review* of May, 1888 :

I. The Pope publicly approved of the book, and his letter is prefixed to all the copies. Can the Pope be placed on the Index ?

II. The Pope was declared by the General Council to be infallible in the discharge of his *teaching* office. Is not the approving of a vernacular translation of the Gospels part and parcel of his *teaching* ? What becomes of his infallibility ?

III. Under the decree of the Council of Trent it rests with the Bishop of each diocese to approve of translations of the Bible. The Archbishop has given his official approbation after a sufficient examination by the priests of St. Sulpice, and it may be a question whether he is not within his rights.

A side-light was let into the crooked councils of the Church of Rome, which is involved in a network of unholy intrigue. It has been proved beyond doubt, that the Scriptures are acceptable to the French nation, if the priests get over their fear of, and aversion to, the truth. The Bishops themselves have evidenced their appreciation of this work, which they must surely have read before they recorded their approbation.

The matter was not destined to rest there, for Richard Clarke, a Jesuit priest, of Farm Street, Berkeley Square, London, in 1889, published a sixpenny pamphlet at the Catholic Truth Society, 18, West Square, London, called "The Pope and the Bible, an Explanation of the Case of M. Lasserre, and of the Attitude of the Catholic Church to Popular Bible Reading." The book is interesting as written by an Englishman in the free atmosphere of English literature. Moreover, he had to take account of the presence of many Protestant converts, who are familiar with the Bible from their childhood, and men like Cardinals Manning and Newman, who are masters of the subject. An Italian or Spaniard in a country long cursed with an ignorant priesthood, and a laity totally uneducated in spiritual things, would have expressed himself differently. It is important to note the attitude asserted by a London Jesuit priest towards the Bible in the nineteenth century, and it must be recollected, that the practice in the different countries of the world, which practice is well known to those who are occupied in the work of Bible societies, differs very much from the academic utterances of a priest, who knows possibly nothing beyond London.

He lays down distinctly, that Papal infallibility extends

only to dogmatic decrees laid down for the whole Church in matters of faith and morals.

He remarks that in itself the spread of the Word of God is an unmixed good, but the perversity of men may turn to their own destruction this like every other good gift of God, and there may be times and places where it is necessary to place restriction on the distribution of the Scriptures.

He then proceeds to utter words which are inexact, and which he cannot prove, *that heretics have mistranslated the Bible for their own purposes*, or taken the open Bible as the watchword of heresy; in such and other cases prudence will put restriction on the use of the treasure so fatally employed by men to their own destruction. In Protestant translations there are indeed errors, inaccuracies, faults of scholarship, but I doubt whether any instance can be produced of an *intentional* rendering of a Hebrew or Greek word for *theological*, and not philological considerations. The rendering of "la jeune femme deviendra enceinte" shows how bold the translator is, reckless of the consequence, and deeming it cowardly to glide over a difficulty. Can we in good faith say the same of the Latin text which has come down to us, sadly corrupted by the copyists, under the name of the Vulgate of St. Jerome?

He lays down the principle that when once a book is placed on the Index, "the faithful" must not open the pages again without special permission, however much they may be attached to it, and although, as a matter of opinion, they do not agree in the condemnation, and do not think that the Congregation acted prudently or wisely in condemning it, and though they may in past years have derived solid good from the perusal of it. He must obey, and no doubt in the confessional he will have to state whether or no he has taken a peep at the contents of his old pocket companion. To such a miserable condition are even the educated and steady Catholics reduced in the nineteenth century!

Father Clarke tells us how the case stands betwixt his Church and the Bible. He maintains that his Church is not opposed to the study of the Bible, but has a right to control the use of it. Under the Council of Trent no Bible is to be read in the vernacular unless that translation receives ecclesiastical authorization, and have notes explanatory of difficult passages. As a fact, the Douay Bible is freely sold at a small price in Great Britain and Ireland. He admits that between the two extremes of exclusive and indiscriminate use, both of which are forbidden by his Church, there is a wide disputable ground on which the opinion of the faithful differ.

(1) Is it desirable to put the Bible in the hands of *all* the faithful?

- (2) Ought the young to be allowed to read it as they please?
- (3) Ought children to be encouraged to study the historical books of the Old Testament?
- (4) Should the prophetic books be generally used as books of devotion?
- (5) What portion should be withheld?
- (6) How far are priests to encourage the circulation of the Bible?
- (7) Are there some portions which it is their duty to place in the hands of the faithful?
- (8) Is there any obligation to see that the young are acquainted with the Bible?
- (9) Should abridged Bibles or extracts be prepared?
- (10) Are the laity bound to read the Bible, to teach their children, and distribute it among the poor at home and abroad, among Christians and non-Christians?

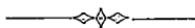
The pamphlet is not creditable to his honesty or his acumen. Casuistry—rightly called Jesuitical, unsupported assertions, unproved condemnations, unjustified abuse, dogmatism, an evident fear of inquiry, and the exposure which would accompany it, are the features of his production. It may convince uneducated laymen and women, but his clear object is to uphold sacerdotal power in the nineteenth century, to prevent people forming their own judgment on the most important subject, the way of salvation, to keep men and women in leading-strings, to prevent access to the Word of God in the original Greek and Latin, and by copious abuse of all religious men outside the Church of Rome, to drive men and women, who cannot swallow the mediæval unscriptural composite, called the "Christianity of Rome," into blank atheism or abandonment of all religion. Such is the condition of a majority of the educated classes in France, Italy and Spain. The whole design of his book is to prop up a class, who are to stand betwixt the people, and God, and be the only channels of divine truth.

If he indeed believes, and rightly believes, that the Bible contains the Word of God, and that the Holy Spirit can bring home to the heart of humble readers the blessed truths contained in the Bible, what need is there to restrict the reading to the Psalms in the Old Testament and the Gospels in the New Testament? He admits that, as a rule, Roman Catholics are strangely ignorant of the Bible, and averse to reading it, and that, on the other hand, Protestants have an enviable familiarity with the text. He chooses to assume, that this familiarity is only with the text and not with the spirit, that "all is surface and the heart not touched." Here the Jesuit is like the ostrich in the desert, which shuts its eyes that it may not see the adversary. Otherwise he could not be ignorant that the words

of the Bible are to thousands and tens of thousands in this island as their very life-blood, the main-spring of their actions, the leading note of their thoughts, the hope on the sick and dying bed, when all things are very real, the delight of youth, the stay of manhood, and the solace of old age. It is the one thing which the British people, to whatever phase of religious thought they belong, will surrender life rather than be deprived of, stinted in the supply of, or controlled in the use of.

ROBERT CUST.

Feb., 1890.



ART. IV.—THE DEATH OF CHRIST.

(Continued from page 265.)

IN the present paper we have to deal with our subject in relation to the teaching of the Ceremonial Law. And it may be best that we should state at the outset that we have chiefly in view here two forms of error demanding special attention at the present time, both tending, as we believe, in some measure and in some sense, to a depreciation, in faith's view, of the stupendous importance and the unspeakable benefits of the Death of Christ. The first of these errors is that which regards the great sacrifice of propitiation, the atonement-price for sin, as offered or paid, not on the Cross (or not only on the Cross), but afterwards in heaven. The second is that which, in view of the Old Testament Sacrifices, regards the shed blood which is said to make atonement as representing not the death, but the life after death, or liberated by death, of the sacrifice slain; or which attributes the sacrificial efficacy, not to the blood without the soul, but to the shed blood as animated by the soul.

The limitations of our space will make it impossible for us to follow these errors, as we might desire, into all the details of ceremonial interpretation in which they may be said to live. But we are disposed to think that they may be most effectually opposed by throwing upon them the light of other teachings. We desire, therefore, first of all, to call attention to certain truths leading to certain broad principles of interpretation which will be found to have a very important bearing upon the subject before us. It must not be said that thus we are touching only the fringe of the matter. Rather we are persuaded it is the fringe of the matter which we shall be obliged to leave comparatively untouched.

It must be remembered that we are still desiring to deal in a simple way with simple truths, for the benefit of minds of